The Western Conference News-Letter

APRIL 1910

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 175 Dearborn St. - - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd,. N. E.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M. Rev. A. Irvine Innes, 181 Garfield Ave.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy, 429 W. Lovell St.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. H. VanOmmeren.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M.,first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 17 Michigan St.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2 P. M.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Prof. George B. Foster, 1432 E. 51st St.

CHICAGO—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M. Prof. Geo. B. Foster.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M. Rev. E. G. Brown.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

(*Continued on third page of cover.*)

The

Western Conference News-Letter

Vol. VI APRIL, 1910 No. 4

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EDITOR
Ernest C. Smith.....Chicago, Ill.

ASSOCIATE EDITORS
Charles P. Wellman.....Humboldt, Ia.
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50c a Year. 5c a Copy.

The preparation of the program for the coming annual meeting of the Western Unitarian Conference is already under way. The Conference is to meet this year in Chicago, May 16th to 18th, with the Third Church, on the West Side. There is business of importance to be transacted as well as fellowship to be enjoyed and inspiration to be won. It is none too early for our churches to be planning definitely to send good delegations to this meeting. The program committee has shortened the Conference sessions by a day and, yielding to earnest solicitations, has arranged for fewer addresses and provided more ample time for conference and discussions. Come prepared to to confer and to discuss.

The treasurer, Mr. Pittman, has just sent the following letter to each of our Western Conference Churches: "The fiscal year of the Western Unitarian Conference ends on May 1st, next and the gifts from the various churches should be sent in before that date,—the earlier the better. It is greatly desired that all gifts be received in ample time to include them in the treasurer's report that will be submitted to the Conference at its annual meeting, May 16th.

I do not wish unduly to urge your prompt attention to this matter, but usually it is as easy to make the payment in April as at the last possible moment, while the difference to the treasurer is very great.

It is a matter of considerable importance to the directors to know the financial status of the Conference before the annual meeting, as upon the amount paid in will be based their plans and estimates of work for the coming year. We wish to do all we can, but it is not deemed good policy to anticipate our income or to draw upon our principal fund for current expenses.

Please advise us promptly how liberal and helpful you can be this year."

April 4th is the one hundredth anniversary of the birth of James Freeman Clark. He was one of the earlier prophets of our faith and a pioneer in the West in the days before the war, coming as a young man to Louisville, Ky. He was a prolific writer in a controversial period. When one considers the great change in world-view that has come since his chief work was done, it is surprising to note how many of his words have a vital message for today. This is because his genius was religious and practical. He had theories and cared for ideas; but above all he had faith and he cared supremely to serve his fellow men. He was, in truth, our "Unitarian St. James."

The secretary's recent experience at Dayton and at Boonville has greatly

quickened his missionary zeal. He finds that our message is a veritable gospel to at least some people, bringing balm to wounded hearts and courage, strength and resolute determination to some previously unawakened natures. At Dayton he had occasion to go after mid-night to the editorial rooms of a morning paper. The city editor paused in his work, entered into conversation concerning our work in the city and expressed the hope that a Unitarian Church would be established in Dayton. "The Unitarian way of putting things gets hold of me," said he. He then led the secretary over to the police reporter, who rose from his typewriter and said "I have been reading your literature. I hope you will start a church here. Newspaper men have to meet many temptations. Such a church as yours would help us to meet them like men."

The monthly bulletins of the Unitarian Fellowship for Social Justice are well worth the membership fee. The March bulletin, "Recent Books on the Social Question" is a bibliography with descriptive and critical comment by Rev. John Haynes Holmes. In this connection it is also fitting to call attention to the monthly bulletins of the Department of Social Service of the A. U. A., and to the Social Service Library maintained at the Boston headquarters for the use of ministers, alliance members, S. S. workers and study classes. These books are sent anywhere in the U. S. or Canada on request, postage prepaid, the borrowers paying return postage. The catalogue is sent free upon request.

True Charity.

I gave a beggar from my little store
Of well-earned gold. He spent the shining ore
And came again, and yet again, still cold
And hungry, as before.

I gave a thought, and through that thought of mine
He found himself, the man, supreme, divine!
Fed, clothed, and crowned with blessings manifold.
And now he begs no more. (Selected.)

MRS. ELIZA R. SUNDERLAND.

The death of Mrs. J. T. Sunderland at Hartford, Conn., on March 3rd, will be keenly felt by her many friends in the Middle West. Although Dr. and Mrs. Sunderland left our Conference territory more than ten years ago their memory and influence still abide with us.

Mrs. Sunderland was one of the first women in our country to win the degree of Ph. D. She taught in the high schools of Ann Arbor and Chicago and was for five years the principal of the high school at Aurora, Ill. After her marriage in 1871 home duties claimed much of her time, but she never ceased to be both student and teacher. At Ann Arbor for fifteen years she taught a large student's bible class. She was one of the organizers and the first president of the Women's Western Conference and at the World's Parliament of Religions held in Chicago in 1893 she was the representative chosen to speak for the Unitarian women of America. She was the author of several Sunday School manuals, a critical summary of Martineau's theistic philosophy and at the time of her death was engaged upon a book to be entitled "All the Best Bible Stories Re-told for Children." A woman of large intellectual powers and of wide public service she was also preeminently "womanly" and "motherly," never neglecting the home duties for the more conspicuous public duties which came to her quite naturally. Her's was a serviceable and a joyous life to the very end of its three score years and ten. She faced death in the same trust she had faced life and called it "good"

"In man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle life pursues.
For men begin to pass their nature's bound,
And find new hopes and cares that fast supplant
Their proper joys and griefs; they grow too great
For narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good: while peace
Rises within them more and more."

—*Robert Browning.*

The Rescue of Our City Youth.

BY REV. ALBERT R. VAIL, URBANA, ILL.

In her beautiful interpretation of the hearts of the city poor, which she calls, "Democracy and Social Ethics," Jane Addams reveals the chief weakness of our society, namely the childlike moral ideals of our people. The Industrial system is wrong and needs to be refashioned. But who shall reform it? In a democracy it must be the people. But as yet one vast class in our democracy, the city poor, know nothing about voting; they cannot discriminate between a good or bad candidate. The Ward boss, that Machiavelli in politics, plays with them as with children. And this is because of their moral ignorance. To reform society we must first educate the slums,—and the beginning of education is with children. Educate therefore the children of the streets and you save society.

In her latest book, "The Spirit of Youth and the City Streets," Jane Addams faces with the genius of her sympathetic insight this problem of education. The secret of it all is to develop and purify instincts when first they arise. To educate children, therefore, we must first comprehend their impulses and how they evolve. The great instincts of youth are three loves: the love of excitement, the love of a mate, and the love of dream land. The issue in our city streets is this: shall these instincts when they awake in their irrepressible intensity exalt the children or ruin them? In that crisis lies the issue of their life. Shall these thirsts be satisfied by those saloons, theatres, dance halls which make traffic of youth for love of money or shall we, their older brothers, come to their rescue, and lift them up and cherish them.

Today the thirst for adventure which throbs in every healthy boy drives thousands into crime. A boy steals a blanket just that he may have the fun of sleeping on the wharf. He sets a barn on fire to see the fire engines run. In the dull tenement world railroads and crime are the one center of excitement. Fifteen hundred boys in one year have come into the juvenile courts of Chicago. Most of them play with crime just because they thirst for excitement and crime is the only outlet for their thirst. Now if we could turn this love of exciting pleasure into games and healthy sport who knows what crime we might prevent? Here is the great function of the city play grounds which now we are beginning to multiply. The faster they grow, the faster will juvenile crime diminish.

Let also the love of a mate be recognized by us as well as by dance halls. Today this instinct plays havoc with character. But when lifted from the sodden flesh it becomes parent to all that is most noble and spiritual in human beings. It is, as Socrates said, a desire to create beauty. When raised above the flesh, into the realm of mind, it glorifies its object, yes, and redeems everything it touches. Cannot we by providing, in city parks and city settlements a clean, beautiful social life for the youth train and spiritualize this eternal instinct?

Hand in hand with love of a mate runs the love of the ideal. To live in dream-land is as inevitable to children as to live in the play world. They cannot believe dirty streets and grimy tenements are the only realities. They are sure of the ideal and into it they must escape. Hence they crowd the door of the only dream world they know, the five cent theatre. Some go to this theatre every night in the week. When they emerge on to the street again they gaze about dazed, bewildered, uncertain which way to turn, as though they were but just released from fairyland. Now this determination to find the ideal is

the fountain spring of moral advance. But alas, the five cent theatres which might be the supreme moral educator of the city youth, demoralize our children. Revenge is the chief theme of their moving pictures. Often their descriptions of burglary and murder produce a veritable epidemic of juvenile crime. Cannot we reform the slum theatres? The children relish good plays as well as bad. Moliere and Shakespeare thrive continually at the Hull House theatre. If we could provide plays which should carry this perfectly normal imagination of city children up to moral ideals we could revolutionize their lives. It is not hard. Goodness is easy to them. To be good is to children as natural as breathing.

Nay, more already our Chicago tenements shelter some of the most enthusiastic of moral idealists. There are youths right among us, from Russia, aflame with the passion for social reconstruction. Why don't we let them lead us? They have faith; with youth all things are possible. We all need to be refreshed by the spiritual idealism of youth. If we could nourish these idealists and then spread abroad their spirit, through the dismal factories and over our city streets it would save our society.

Few books have we ever read which awaken with such compulsion our sense of responsibility toward our children. Few arrive more surely at the heart of our social problem.

The Spirit of Youth and the City Streets, by Jane Addams. The Mac Millan Co. $1.25.

Truth in Terms of Experience.

BY MANFRED LILLIEFORS, PH. D. DAVENPORT, IOWA.

We have heard a great deal in our day about truth-seeking. It has been the pass-word of the intellectual circles for the last hundred years. And as a result we have truth-seeking individuals, truth-seeking societies, and above all, truth-seeking periodicals—with an eye to more or less truthful advertisements. But when we examine a little more closely into their aims and methods we often find that what they are chiefly in search of is merely—an ambiguous vocabulary.

Now, truth is not a matter of vocabulary. It is a matter of life; a result of individual experience.

What! Isn't truth an ultimate reality, an eternal decree, a divine revelation? No! It is none of these things. Ultimate reality is only a word invented by the philosophers, for which no adequate meaning has been found; eternal decree is something of which we, finite as we are, know nothing; while divine revelation—but it would take us too long to discuss this subject.

No, truth is a human process, a gradual unfoldment of the soul's faculties, an experience, a life. Truth is to the soul what light is to the body. Now, no amount of words, however learned and however aptly illustrated by the latest theories or discoveries pertaining to light, *can produce light*. You may talk to a blind man about the beauty and grandeur which surround him on every side, until his ears buzz with utter weariness, and explain to him in minutest detail the theory of light-waves as they travel through space with inconceivable velocity; but when you are through he will be as blind as he was before. Your talk did not restore him his sight.

And the same holds good of truth in its relation to the spiritually unseeing. No amount of preaching or persuasion or pamphleteering, though it contains all the wisdom of the ages, will make a man spiritually wise or holy—unless his own soul is capable of responding to these things and he himself sets out persistently to realize them in his daily life. "Thou desirest truth in the in-

most parts," quoth the ancient poet with fine psychological insight. We ourselves are a truth or an error, depending not upon what we profess or deny, but upon what we are and do.

When we have once grasped this great fact, the problems of life appear in an entirely new light. We need no longer worry whether this thing or that, this dogma or that doctrine, which has tried men's souls, is true or not. Is it true *to us*. That is the great question which we alone can answer. Is there a loving God? Have we felt his love pulsate in our own life? Is he one or many? Which appeals most to our reason and best satisfies our heart? Is there a life after death? Does a belief in this give us comfort amidst the perplexities of life; do we feel there is something in us which is fit to survive and cannot die? If not, it makes absolutely no difference whether we believe in these things or not. They are not *truths to us*, because they form no part of our experience.

The opinions of others, therefore, can at best only be expressions of truth as others have lived and experienced it. They are truth to us only in so far as our own experience co-incides with theirs. Our chief business in life is to live our own life, and learn the lessons it has to teach us. And when we have once learned these lessons, or some of these lessons, no one has the right to accuse us of error in our opinions deduced therefrom. They have been woven into the very fibre of our being by life's experiences, whether bitter or sweet. They are our own spiritual heritage, the only things which give value and significance to our life.

It is personal experience alone which must furnish the soil in which the truth is to grow; personal experience alone, which in the laboratory of the soul becomes transmuted into concepts, thoughts, ideas, or the truths by which men live. Truth and experience are therefore synonymous; or, rather; Truth is the applied wisdom which the accumulated experiences of life have taught us.

The longer we live the more truth we acquire or should acquire. Or why is it, if we have any sense of courtesy at all, that we always show greater deference towards the opinions of the elders, even though we may not always be able to agree with them? Is it not because at bottom we recognize that, having lived longer, they have had more experience, and therefore have more truth; that is, if their lives have been placed in a proper environment, and if they have made a proper use of it? But unfortunately this is not always the case. Truth or experience is not therefore measured by years alone. Tis' not so much the length of life as the breadth and the depth of it which constitutes the thermometer registering the soul's temperature of truth.

Truth and error are therefore to be found nowhere but in the individual soul. Not in dusty documents of the past, not in the creeds and theories of others; but in the dictates of our own soul as they have been evolved out of our own experiences must we search for the truth if we are to find it. To this we owe undivided allegiance. It is the criterion of our thoughts; the judge of our actions; the standard according to which we must order our life, if it is to reach its ideal development.

Is truth then as it exists in the world, cut up into separate, heterogeneous fragments, each having no relation to the other? Is the life of the spirit a life of anarchy? Is there no common bond, no link of connection, nothing which makes us responsible one to another, not only for our actions but for our thoughts as well? Yes. What? This experience, this truth. Whatever may be our individual temperament, tendencies and characteristics, there is a broad foundation of experience which we all share in common, out of which have been evolved those principles, beliefs, truths, which hold human society together, and are essential to its well-being. By being true to ourselves we are true to the God who made us what we are; and being true to God we cannot be untrue to the environment in which he has placed us.

Final Authority.

REV. JOSEPH P. MC CARTHY, PH. D. KALAMAZOO, MICH.

It is a great event when a man comes to himself, when he awakes and finds that he is the center of the universe. The mature, normal, sane, educated man is the judge of all the earth.

In childhood and early youth you are justified in following the ideas of parents teachers and priests but when you become men then you must take a man's place. All systems must be tried by your standard. There have been no inspiring men whose inspiration may not be tested and revised by your inspiration. The inspiration which does not inspire you need not trouble you. All systems of the past are simply concrete illustrations which may need some reshaping by you. There are no Bibles that are infallible until you make them so, and when you get through I'll question your infallibility.

All dogmas are without authority until you approve them. There are no hard and fast standards of literary criticism for you to observe till you have established them, for the reason that those who made standards in the past were men and you are not less and they must be "brought down" to date. There are no creeds to which you need give any reverence until you have submitted them to your reason. There are no great councils whose decrees you need to heed, because you were not there, and could not be there, to vote. Those edicts must of necessity be tentative until they get your vote.

The firmament is a little higher directly over your head than anywhere else. All history converges at that point. The world must come to you. You will, of course, submit to majority rule in government and society until you can revise, approve and assist in making new laws, but nothing is right or binding upon you because it exists or has existed for many centuries. There are no rules of society which you need hestitate to attack, because society is simply you multiplied by one, two, or several thousand and whatever has been voted by society is subject to revision at the next day's meeting. At any regular or irregular meeting you can move a reconsideration of the question.

All miracles must come to you for proof that they are supernatural. All great persons must submit their greatness to your yardstick. You can contest all claim to greatness. No other man is priest or hero until you make him so. All gods must prove their divinity to you.

You will observe such rules as you find until you have time to revise them or devise new ones and show other men that you have something better. You need not, you should not, accept anything that you find as final.

You will read such books as you can find, as a student, but as a man you will cease to slavishly read any book. You will ever ask, "Is that true?" "Does this agree with my thought?" Do you quote Paul with bated breath? But who was Paul? Why, a Jew with many limitations, living many centuries ago. Fortunate is Paul if he has said something which your twentieth century judgment can approve. What did Luther say? Well, he spoke three hundred and fifty years ago, so you need not trouble yourself to find out all that he said. What he said that was worth while will be preserved. Do you make sure that you are in line with the thought of Emerson? But Emerson said that he paid a very high compliment to Washington when he read Washington's campaigns before he had answered his own correspondents. We reverence Moses, Confucius, Zoroaster, Buddha. Jesus, Mohammed and Emerson simply because they left the beaten path and did a little thinking, a little reasoning, on their own account.

SAINTS---OLD AND NEW.

The Ending of a Sermon Preceding St. Patrick's Day.

REV. C. P. WELLMAN, HUMBOLT, IA.

How strangely the requirements for an ecclesiastical saint sound to our twentieth century ears,—the ecstacies, the visions of the actual presence of Jesus, the ultra-pious conversations, the well attested miracles done either in the flesh or, after death, through the power of relics, pictures or the answer to supplications! Such an one as Catherine of Siena, with all these perfections of saintship may win the highest seat among the saints and yet fall short of the needed, the longed for, the efficient citizen of today. It reminds me of poor little Elsie's lament in The Schonberg-Cotta Family, comparing her Aunt Agnes, who was head of a convent and considered very nearly perfect, with her plodding, hard working, loving Mother: "Is Aunt Agnes then more like God than our Mother? That face, still and pale as death; those cold severe eyes; that voice so hollow and monotonous as if it came from a metal tube or a sepulcher, instead of from a warm heart! Is it with that look that God will meet us, with that kind of a voice that He will speak to us? Indeed the judgment day is very dreadful to think of and one must indeed live very many years in a convent not to be afraid of going to heaven. O, if only our Mother were the saint—the kind of good woman that pleased God—instead of Aunt Agnes, how sweet it would be to try and be a saint and how sure one would feel that—if one reached heaven, one would be happy there!"

Indeed the ideals of the twentieth century saint are quite different from the requirements of the ecclesiastical saint. No doubt the same virtues and qualities are there—I doubt if we can ever outdo St. Francis and St. Elizabeth in their love and desire to serve their fellow men; but it is the emphasis and application that are different. See how well the case is put for the modern man by Edward T. Devine in the Survey: "In the narrow circle of individual responsibility, sins of omission bulk relatively as large. Desertion of family, failure to support natural dependants" —those may not have applied to us but listen sharp for the next,—"disregard of social obligations, of neighborly relations, refusal of service, withholding of faith in fellow man,—these and such sins as these are far more serious than murder, arson, burglary, conspiracy and open treason."

So long as we withhold the light, the love, the service we might render, there is no saintly life for us. So long as we do our part as we can, letting the light within us shine, we have a right to the real sainthood, if we wish it, that no tribunal or ecclesiasticism can ever take from us.

I do not grudge the poor soul, conscious of sins committed in the flesh and conscious, too, of virtuous longings stirring in her heart, perhaps bereaved of human comfort and accustomed help, kneeling in front of a dead saint's image. I say God bless and help her more abundantly than she can ask or expect. But there is a new ideal of a living, heart-throbbing, willing-handed, not perfect but working saint, the animating motto of whose life's breath is "No man shall live, work or accumulate unto himself alone."

Since this is the new measure of saintly living, I dare not name the living saints. It might be easy to name some, the well-known, but how about the growing army. Surely I would disappoint some one by leaving out the very one whom you are thinking of; him I thought too ignorant to be a saint, yet whom you found more full of the milk of human kindness than a college president; another I thought too feeble, but whom you know as a royal neighbor of the Good Samaritan order; some one

else I hear spoken of as a "joke", but as it turns out later, by an unfriendly and therefore unappreciative critic; another I may have thought all faults, but whom you through experience have found to have his excellent good parts.

The world is waking up to its chief business. Better to be a living saint of the new type than a dead one of the old. Better to be an imperfect person, but *alive*, with lucid moments now and then as to the duty of living now, than a successful copyist of the saints that were.

So it may be many of these when they stand in the life beyond, after not unhappy lives here, since service and action are the joy-getters for the normal soul, that these unassuming and co-operative souls shall be surprised, none more so, to hear the divine words ringing through the air. "Come ye blessed of my Father, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

The seventeenth of March! The new order of saints! Who, inspired by the new ideal and need, will not prove his faith by his work and join the order of the day?

Prayer.

REV. MINOT O. SIMONS, CLEVELAND, O.

There are few subjects today about which there are so many difficulties of thought and feeling. No subject better illustrates the transitional character of religious thinking. Let no religious radical discredit prayer as an out-grown superstition because, in the first place, he is standing on holy ground. Prayer is very old. Back as far as the records of histroy go there are temples of prayer and then, back of that time, back where only the scientific imagination can penetrate, there is reason to think that the world has prayed.

And, then, in the second place, it may turn out that not prayer, but certain ideas about prayer are all that the modern world is calling in question.

Difficulties about prayer begin here: we must admit today that we live in a world of law and order, cause and effect, and yet for purposes of prayer many assume that we are back in the old world of magic, with no law or order which cannot be easily set aside if it is inconvenient.

Our difficulties continue if we think of prayer as a means of bringing about something that would not otherwise be brought about. People pray and the answer they look for is an outward response and some troubled souls are saying,—"I never had an answer to prayer." I have to add that I, too, have never had *such* an answer to prayer.

The way to escape from difficulties about prayer is to accept what seem to be the facts. The supreme mistake is to think of prayer as a means of imparting information to God and of exerting upon Him a kind of force bending His will to our wills. This is what people have meant when they have spoken about the power of prayer. They think of compelling God, or of persuading Him to do that which otherwise He would not have done.

Such a view cannot stand the test of experience. Tyndall once proposed what he called a prayer-guage. He proposed to the churchmen with whom he was in controversy that the patients of a certain hospital be carefully divided; that the churchmen concentrate all possible prayers upon one division, and that the other division receive the ordinary medical treatment, in order to see which method produced the better results.

The proposal was not accepted, and yet from the old point of view about prayer, the proposal was a proper test, because we have been told that if enough people prayed and prayed hard enough, God would be moved. Recall the case of President McKinley: it is safe to say

that never before in human history were more faithful earnest prayers focussed upon a single purpose, and yet they failed.

The Universe is one of law and order. The old conception of prayer was adapted to a world of miracle, and, in so far as we have outgrown miracles, we must give up the thought that there is magic in prayer.

Moreover, the old idea of prayer is condemned, because it implies such an inferior moral character in God. Think of it! What sort of a God is it that must be moved by prayer, that must be begged, beseeched, wrestled with to do some decent, humane, just thing which ought to be done anyway? The moral character of God is directly involved in our thought of prayer. If you think that God will not do something that ought to be done, unless some one thinks to pray for it, or enough people pray hard enough, your thought of God is a low one. His moral character is not as high as that of millions of human parents. If I thought that He could save the life of one I loved, and that he simply would not exert His will, He would deserve my hate, and He would get it.

Let us face the facts. We shall find that prayer is not an outgrown superstition. Certain ideas about prayer have been discredited, but a larger and truer conception of prayer has come to take their place.

The primary significance of prayer is a need. Whether we are conscious of them or not, we look to the Universe, in every direction for satisfaction, and such needs are prayers. We find, by experience, that in so far as our life is right with God's nature of things our prayers are answered because thus our needs are fulfilled. It is as true of the spiritual as of the physical nature of things. We cannot effect changes by mere words. I aspire to live the good life, and the aspiration is one step toward the good life, but mere wishing, mere praying for goodness does not change me into goodness. God does not alter His spiritual nature of things in order to answer such prayers.

Why pray, then? A vast number of merely begging, formal prayers are utterly vain. But the begging prayer is but one form of prayer.

A second fundamental element of prayer is communion. If God's nature is a spiritual nature, and it must of necessity be to account for the highest spiritual facts of creation; if God is in and through creation, including ourselves, and such has become the established point of view of the modern world, communion between the human spirit and the God-spirit is conceivable. Within the conscience, is not such a communion a matter of experience?

In communion, in prayer, we do not change God, but we change ourselves. For example, there are times of danger, of trial, times requiring great decisions, great courage, great endurance; at such times, if there comes the thought of God, and the utterance of a prayer, extraordinary things happen within us. Our spirits are no longer confined within the immediate circumstances, no longer entirely dependent on the immediate issue, no longer at the mercy of what may be wholly merciless and unfeeling, but they are at once taken out of the circumstances at hand, reminded of the divine and eternal kinship with God which can, in no way, be changed or destroyed by anything that can happen. And then wonderful things occur in us,—an increase of strength, of peace, perhaps a multiplying of resources, a spiritual mastery of the circumstances at hand. Even though the cup is not passed away from us, we triumph even as we accept it.

Such is the deepest, most lasting, most significant reason for prayer. It is the most direct way by which to become spiritually stronger. If we do not accomplish something outside of us, in some magical way, we accomplish something inside of us in a natural way. Does anyone sneer that all this is but spiritual gymnastics? Let us not be prejudiced by a word. Exercise is God's ordained method for increasing strength. If it is true physically, it is

just as true spiritually.

But how about prayer for definite things? That depends upon what the things are. Most begging prayers are an impertinence. Suppose, however, there come some crisis in your life; if God is love, and you are His child, facts that you are likely to feel with especial force in a great crisis, then the chief thing for you to do is to be sincere. There is something to long for with all your heart. Why should you not be perfectly sincere about it with your Father God? "Father, if it be possible, let this cup pass from me." Such is the definite thing which you desire with all your heart. He knows your need. He knows your thought. Why shall you not make your thought your prayer, and then add;—"not my will, but thine be done." You do not pray in order to change God, to exert some magical power upon Him; you pray sincerely, and you leave the issue in His hands.

What you gain is the strength of prayer. If you are ill, and want to live, your whole being is, in the prayer to get well, physically in a better relation toward God's nature of things. Prayer has become a recognized therapeutic agent, not because of any magical power that it has to heal diseases, but because of its natural power to calm, to inspire peace, and confidence, and to give nature the opportunity that nature requires. If you pray for another's recovery, you do not expect to work a miracle; but because of the prayer you are, yourself, in a better condition to do what you can to assist in the recovery. You are calmer, stronger, your judgment is better.

Is prayer, then, of no value, even if one can no longer exert magic by it? Do we not see that there are profound prayers to be made which mean uplift of soul, communion with God, renewal of the right, strong, brave spirit? And shall they not be made? "And Jesus spoke a parable unto them to the end that they ought always to pray."

The man who has given up prayer will get along somehow, because he will have to, but he will have closed one way to spiritual strength. The habit of prayer, for it is largely a habit, has the same significance as have all other habits. We tend "to become permanently what we are for the moment." The habit of prayer gives one a control of spiritual resources, which make one ready in times of moral crisis.

Prayer, and the strength thereof, are rooted in the spiritual nature of things; It is man's highest mood. Perhaps no words of Jesus to his disciples were more helpfully true than that "they were always to pray."

Running Comment.

BY JOHNSON BRIGHAM, DES MOINES, IA.

In the March Scribner, our many-sided Roosevelt gives the reader a glimpse—just a glimpse—of the noble man he is at heart, despite the prolonged orgy of animal killing which for months has had well-nigh full possession of the man. In a few words he pictures the ideal missionary, a man bent on raising men from savagery and implanting in their souls an appreciation and love of the right and a passion for loving service. It was worth the trip to Africa to happen in upon the life and public services of Mr. Hurlburt, head missionary of the American Industrial Mission at Kijabe in Eastern Africa. Instead of going to the natives with a sectarian system of theology as the be-all and end-all of his mission, Mr. Hurlburt brings them an undenominational religion of service and helfpulness. But let Mr. Roosevelt tell the story:

"It is an interdenominational mission, and is carried on in the spirit which combines to a marked degree broad sanity and common sense with disinterested fervor. Of course, such work, under the conditions which necessarily

obtain in East Africa, can only show gradual progress; but I am sure that missionary work of the Kijabe kind will be an indispensable factor in the slow uplifting of the natives. There is full recognition of the fact that industrial training is a foundation stone in the effort to raise ethical and moral standards. Industrial teaching must go hand in hand with moral teaching—and in both the mere force of example and the influence of firm, kindly sympathy and understanding, count immeasurably. There is further recognition of the fact that in such a country the missionary should either already know how to, or else at once learn how to, take the lead himself in all kinds of industrial and mechanical work. Finally the effort is made consistently to teach the native how to live a more comfortable, useful and physically and morally cleanly life, not under white conditions, but under the conditions which he will actually have to face when he goes back to his people, to live among them, and if things go well, to be in his turn a conscious or unconscious missionary for good."

No man ever approached death with more cheerful preparedness than David Hume. In a letter by Adam Smith, written soon after Hume's decease, the writer describes his last visit with his friend, in which he pictures the philosopher as surprisingly well satisfied with the prospects of release from his ills. Hume had been reading Lucian's "Dialogues of the Dead," and, noting the ingenious excuses given by mortals for not accepting Charon's invitation to a boat ride across the river Styx, he declared that none of these would fit his case. He had no house to finish, no daughter to provide for, no enemies to punish. He had done everything of consequence which he had ever meant to do, and had every reason to go contentedly. He then diverted himself with inventing excuses which he might make to Charon, and amused himself with imagining the surly answers which the insistent boatman would make. He might say to him:

"Good Charon, I have been correcting my works for a new edition. Allow me a little time, that I may see how the Public receives the alterations."

But Charon would answer, "When you have seen the effects of these, you will be for making other alterations. There will be no end of such excuses; so, honest friend, please step into the boat."

But the philosopher-historian thought he might still urge, "Have a little patience, good Charon, I have been endeavoring to open the eyes of the Public. If I live a few years longer, I may have the satisfaction of seeing the downfall of some of the prevailing systems of superstition."

Hume now sees Charon lose his temper and hears him exclaim: "You loitering rogue, that will not happen these many hundred years. Do you fancy I will grant you a lease for so long a term? Get into the boat this instant, you lazy loitering rogue."

Before the type becomes extinct I want to reproduce an enjoyable picture of a sturdy, lovable, English nobleman of the yeoman type—free from hereditary title, or taint, a "fine old English gentleman," than which there is no finer type of man

Bernard Barton, "the Quaker poet," in a letter to "dear Donne," enclosed a copy of his "Memorial to T. H." with this reference to the subject of the memorial:

"He was a hearty old yeoman of about eighty-six—had occupied the farm in which he lived and died about fifty-five years. Social, hospitable, friendly; a liberal master to his labourers, a kind neighbor, and a right merry companion within the limits of becoming mirth. In politics, a staunch Whig; in his theological creed, as sturdy a Dissenter; yet with no more party spirit in him than a child. He and I belonged to the same book club for about forty years. Not that he greatly cared about books, or was deepley read in them, but he loved to meet his neighbors, and get them round him, on any occasion, or no occasion at all. About twenty-six years

ago, in his fresh costume of a blue coat and yellow buckskins, a finer sample of John Bullism you would rarely see. It was the whole study of his long life to make the few who revolved around him in his little orbit as happy as he always seemed to be himself. As for his being or not being a decidedly pious character, that depended partly on who might be called upon to decide the question. He was not a man of mild profession, but he was a most diligent attender of his place of worship, a frequent and I believe a serious reader of his Bible, and kept an orderly and well-regulated house. His fine spirit of humanity was better, methinks, than much of that which apes the tone and assumes the form of divinity."

On Sunday, February 27th, the Secretary preached the sermon and gave the charge to the people at the installation of Newton B. Knapp as pastor of the People's Church at Edison Park, Ill. March 1st he met with the trustees of the Jackson, Mich., Church. From the 2nd to the 7th he, with Rev. C. W. Casson, of Boston, conducted a series of meetings at Dayton, Ohio, with the a view of finding out whether a Unitarian church can be planted there. On the night of the seventh he was the guest of Dr. Thayer at Cincinnati, travelling with him next day to Louisville, Ky., there to take part in the installation of Rev. Maxwell Savage. On the 9th he spoke at Boonville, Ind., and on the 10th travelled to Mattoon, Ill., where he met several of the trustees of the Mattoon Church. On the 13th he preached at Hobart, Ind. The rest of the month was devoted to office work, particularly the planning of the Conference program.

"The pressure of social influence about us is enormous, and no single arm can resist it. We must needs band together, then, if we would achieve a higher life. We must create for ourselves a purer atmosphere if any rarer virtues are to flourish in our midst."—Felix Adler.

THE NEW WAY.

REV. F. M. BENNETT, LAWRENCE, KAS.

It does not seem to us that the types of evangelism which are called "revivals of religion," of which we hear so much in these days, ase of much real significance. In these the churches are simply whistling to keep up their courage in the face of the persistent demand for social redemption by other and better methods. Revivals do not "deliver the goods," even though they may at times excite interest and raise false hopes and fears, and other emotions, in undeveloped lives. We have no confidence in such methods and their doctrines for the real regeneration of humanity. These are not the ways which win. Thinking people who have caught sight of the social ideals of the Christian life are rightly turning to those ideals. When the pulpit accepts the logic of the modern situation, and learns how to apply the social teachings of Jesus to modern conditions, its work will be more effective.

The perception of the true solidarity of the race is widespread. All events of our time tend to emphasize the reality and the importance of it. It is dawning upon the minds and hearts of multitudes. We are learnlng how impossible it is really to uplift the individual without first uplifting the whole social order. As individuals we cannot rise very far above the level of the average life in moral and spiritual capacities. Streams of water do not flow higher than their sources, nor do you easily lift the spirit higher than the best human types and ideals. So we must strive to raise the average of life, and try to lift the sources of spiritual life to higher levels. It is time that the Christian pulpit should turn to preach the social gospel and work for the social kingdom in which Jesus was most interested. If we are to have effective salvation it must be social salvation. Humanity needs nothing less, and will accept nothing less from its spiritual leaders.

"Life is a progress, not a station."
—Emerson.

THE ALLIANCE FIELD.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian women met for the first time with the First Swedish Society, March 3rd, 11 A. M. at Wells Hall. Mrs. Ernest C. Smith, the president, was in the chair. The minutes of the preceding meeting were read and approved. Mrs. Delano reported having received $13 from the branches for placing Miss Ellen F. Marshall's name on the "In Memoriam" list of the National Alliance. It was moved and carried that the treasurer of the Associate Alliance forward the money to Mrs. Noyes, treasurer of the National Alliance. Miss Lewis gave a report of the Post Office Mission work. It was voted that the collection for the day be given to the Post Office Mission committee. Mrs. Louis F. Post was the speaker of the morning, "The Joy of Living" being her subject. Rev. J. V. Blake spoke of the pleasure and joy it was to him to meet with Mr. Dellgren and his Society. The roll call showed an attendance of 65. A rising vote of thanks was extended Mrs. Post for her inspiring talk. The meeting adjourned.

ETHEL W. MASON, Secretary.

The Chicago Associate Alliance will hold its next meeting Thursday, April 7th, at 11 a. m., with Unity Church, Chicago, on Barry Ave., near Evanston Ave. There will be a report from the Cheerful Letter Committee and a paper by Mrs. T. R. Fleming of La Grange on "The Unitarian Woman." Luncheon will be served at one o'clock.

TOLEDO, OHIO.

This branch has given two entertainments, a banquet in November and a Mid-Winter Festival in February. During the winter three families have been taken care of and the children kept in school. We also furnish one of the supply closets of the Nurses Aid Association. This year we have made two hundred garments for the closet and furnished the material for the garments. We have also carried out Literary programmes with topics as follows:

What is Christian Charity?
The Value and Importance of Bible Study.
Cosmic Consciousness.
Emerson Day.

INDIANAPOLIS, IND.

Having made an adventurous voyage across the Atlantic of 1909, the Women's Alliance of Indianapolis sends greetings to the readers of the NEWS-LETTER, and this report of loss and gain. We have carried through nine business and eight literary meetings a cargo consisting of an Easter sale and supper, a Dairy Lunch, a supper given by the men of the church, a sale of Thanksgiving supplies, and a Hallowe'en supper and sale of canned fruits.

We have decorated our church for Easter and Christmas, and through the generosity of one of our members, we have had the joy of flowers before the pulpit every Sunday and then the pleasure of sending them to our sick or absent friends. We have out-grown our first constitution and built us another.

We invited all the branches whom we had helped to send us contributions for a sale, really hoping for a great store of encouragement from the personal letters they would write. The gifts in response were many and attractive, but the friendly letters few.

We appointed a book committee to act as agents for the publication committee of the A. U. A. in selling Unitarian books after church on Sundays. We have instituted a Neighborly Exchange of all kinds of household articles, receipts, patterns, etc., with a ten cent fee. We have sought to strengthen our minds by a Memory Club whose members upon forgetting anything important may receive absolution from the Mother Confessor by paying five cents into the treasury and confessing the sin.

We have undertaken to earn our daily bread by the Calendar System of Subscription, and by making for the Children's Hospital quilts which are decorated with the names of all who will write them and give us ten cents. They are then embroidered in red.

We have sought to give thanks for daily bread, by sending money to every appeal in Word and Work, and gifts for fairs among the branches to all who asked, and by sending jelly to each member of an Old Ladies' Home at Christmas and a contribution of jelly to an Old Folks Home.

We have invited our friends and neighbors to seven literary afternoon teas and two evening entertainments, and enjoyed seven talks from our minister while we sewed fifty garments for the Needlework Guild and aprons for our own sale, and clothes for a poor family.

We sent five delegates to the National Conference, three to the Western Conference and one to the Isles of Shoals.

In her annual report our ex-president said, "Important as are these material results, their value is secondary to the fine spirit that has made them possible. There has been self-sacrifice to be sure, and hard work in plenty, but all has been given with a good cheer that has not counted the cost, but has been the expression of joy in our work. To each office attaches its duties more or less onerous, but this I have found to be true, that the more exacting the duty, the more gratifying is the compensation; not expressed so much in direct results, as in terms of comradeship, trust and mutual understanding, all adding to the sense of one's priceless experience."

Midway in our voyage we were crippled by illness among the crew and our hearts were saddened by the long suffering and death of our brave captain. One meeting was steered without captain or mate, when we returned to one who had just completed a faithful watch and who in the night of our discouragement again took her place at the wheel. Now that the gale is over and port comes in sight, we feel with Kipling's Ship that we have found ourselves as we never could have done without the strain and fatigue, and that the next voyage will be more prosperous because of the helpful mistakes of this.

ELIZABETH GOODNOW WICKS.

NEWS FROM THE CHURCHES.

OHIO.

DAYTON.—Various unsuccessful attempts to establish a Unitarian church at Dayton are matters of history. However, two years ago Mr. Crothers gave a Billings Lecture at this point and found so hearty a response that further attempts seemed warranted. Rev. C. W. Casson, Publicity Agent of the A. U. A. and Rev. Ernest C. Smith, Secretary of the W. U. C., united in conducting four services in the Y. M. C. A. auditorium March 3rd to 6th, Mr. Casson conducting the publicity campaign and Mr. Smith arranging other details. Unfortunately these services were coincident with the closing days of a Chapman-Alexander Revival, yet two of the audiences went above a hundred and fifty and about thirty people expressed a desire for a local organization. A local committee was appointed and Mr Smith preached there again on the 27th. It is hoped that a permanent organization may result from these meetings.

SALEM.—Unity Church, Rev. A. Irvine Innes. In January our church, feeling that self-support could not be achieved within a reasonable time, voted not to ask further A. U. A. aid and to discontinue services on May 1st. Largely through the heroic efforts of the pastor this vote was lately rescinded and arrangements are under way whereby services may be continued without a resident minister, but also without outside aid.

TOLEDO.—First Unitarian Church. Rev. A. M. Rihbany. The March calendar of this active church is an attractive card bearing on one side a cut of the church, the hours of service, "Our Faith," "Our Motto" and "Our Bond of Union." The other side gives the sermon subjects for the month;—"The Search for the Soul," "The Problem of Immortality for Science and Religion," "The Doctrine of Immortality in Ancient Egypt and Babylon," "The Jewish-Christian Doctrine of Immortality." On the evening of Easter Sunday Mr.

Rihbany preached on "The Faith of a Travelling Man." The United Commercial Travellers and the Toledo Travelling Men's Association attended this service in a body.

YOUNGSTOWN. — First Unitarian Church. Rev. Horace Westwood. Despite deep snow and zero temperature for several consecutive Sundays the attendance has averaged double what it was last year and receipts have increased correspondingly. Each week we are stronger than the week before and all are enthusiastic and working hard. The first week in April we celebrate the first anniversary of our occupancy of the chapel. Mr. Simons of Cleveland will speak at the evening service.

MICHIGAN.

GRAND HAVEN.—First Unitarian Society. By putting our meeting in the evening we have been able to secure the services of Rev. H. B. Bard, pastor of All Souls Church at Grand Rapids This has proved a happy arrangement and good audiences greet Mr. Bard every week.

JACKSON.—First Unitarian Society, Rev. John A. Gray. After being closed for more than six months our church has again taken heart and in Rev. John A. Gray has found a leader with whom it hopefully faces the future. Congregations are larger than for several years and last Sunday the Sunday school was reorganized.

KALAMAZOO.—People's Church. Rev. Joseph P. McCarthy, Ph. D. The March calendar announces a series of sermons on vocations,—"Business," "Teaching," "The Law." "Preaching" and a series of Lenten Vesper services dealing with the Last Week in the Life of Jesus. The Woman's Society has already outlined its plans for the Christmas Bazaar of 1910. On March 2nd Mrs. Frank Nixon gave a delightful talk on Sidney Lanier and on March 16th two women physicians talked on "Food and Digestion." The Unity Society managed a stereopticon lecture on "Florence" by Mrs. J. P. McCarthy on Easter Monday evening.

INDIANA.

INDIANAPOLIS.—All Soul's Unitarian Church, Rev. F. S. C. Wicks. The right of All Souls Church to call itself a religious center with a civic circumference is further demonstrated by the appointment of its minister as one of the Mayor's Advisory Commission he being the second appointment made. The minister is now serving on the Playground Commission, the Civic Commission of the Commercial Club and the Pure Milk Commission. As a member of of the Mayor's Commission, he serves on the Health and the Playground committees. It is this interest in civic work that has given the church its good reputation in the community, and removed the prejudice so strong at one time. The congregations are now so large that talk has begun about a new church to take the place of the wooden shell now used for worship.

LOUISVILLE.—Church of the Messiah, Rev. Maxwell Savage. On Sunday, March 6th, Rev. S. A. Eliot, D. D., President of the American Unitarian Association, occupied our pulpit. On Tuesday evening, March 8th, Rev. Maxwell Savage was formally installed as pastor, Rev. F. C. Southworth preaching the sermon on "The Church of the Living God." Mr. Alfred Pirtle, Chairman of the Board of Trustees, performed the Act of Installation, Dr. G. A. Thayer of Cincinnati gave the Right Hand of Fellowship, Rev. Ernest C. Smith, Secretary of the W. U. C., gave the address to the people. Rev. F. S. C. Wicks of Indianapolis conducted the Opening Service and Rev. Minot O. Simons of Cleveland offered the prayer. There was a large attendance and the Installation Service was followed by a Reception to Mr. Savage. One of the pleasant features of the occasion was the presence of Mr. Savage's father and mother.

IOWA.

SIOUX CITY.—Unity Church, Rev. Manley B. Townsend. Rev. A. D. K. Shurtleff visited us in March in the interests of the Young People's Religious Union. We had an enthusiastic meet-

ing and enjoyed Mr. Shurtleff's presentation of the larger work very much. Our young people will co-operate loyally with the national organzation in all ways. Unity Circle gave a "birthday party" in the parsonage in March and secured $46 for the repair fund. A large gathering and a fine program made a very enjoyable evening. Unity Guild composed of the younger women of the church, served a very successful dinner March 17th in the church. The vestry was crowded with patrons and friends. Recent sermon subjects are "The Master's Call," "Quo Vadis," "The Church of the Living God." "Upon His head there were many Crowns" (Palm Sunday "The Easter Message."

NEBRASKA.

WAYNE.—The first Unitarian service ever held in Wayne occured Sunday evening, Feb. 20th. Rev. Manley B. Townsend of Sioux City, Iowa, preached to a cultured and enthusiastic congregation in Odd Fellow's Hall on "The Nature and Destiny of Man," following the sermon with a talk upon the aims, beliefs, methods and purpose of the Unitarian church. It is probable that something permanent may come of this, for the people are hungry for our gospel and, like Oliver Twist, want "more."

KANSAS.

LAWRENCE.—Unitarian Church. Rev. F. M. Bennett. The church has suffered a great loss in the death of Prof. Newson. He had long been an active worker in the church and at the time of his death was serving as its treasurer. The weekly popular lectures continue with unabated interest. the topics for March being "Color", "The Face of the Earth" and "Animals that Dwelt on the Earth before Man." The fifth organ recital by Prof. Skilton was given on March 18th. Prof. Skilton was assisted by Mrs. Blanche Lyons, soprano and Prof. C. E. Hubach, tenor. A Wagner program was offered. On March 31st Mrs. Troutman of Kansas City gave a song recital in the church. On March 6th the pastor exchanged pulpits with Rev. V. M. Cady of Kansas City, Mo. In the evening Mr. Cady gave an illustrated lecture on "The Devil in Art and Literature." Recent subjects considered in the Young People's meetings are "The Nature of Personality," "The Nature of Immortality." "Our Attitude towards Revivals," "Does God concern himself with Contemporaneous Events?"

TOPEKA.—First Unitarian Church Rev. J. H. Jones. On Friday evening, March fourth, Mr. Jones preached in the Synagogue at Leavenworth, Kan., for Rabbi David L. Liknaitz; and on Sunday, March sixth the Rabbi preached in the Unitarian Church of Topeka to a representative audience of both Jews and Unitarians. The Jews of Topeka are entirely friendly to the Unitarians, and some of them have been constantly connected with either the Church or the Sunday school for many years. The Rabbi gave a stirring and inspiring sermon on the "Value, Importance and Duty of the Minority." It was a strong appeal to both Jews and Unitarians to be faithful to and support the ethical and religious ideals for which they stand. The exchange was much appreciated at both ends of the line and will be repeated with pleasure to all concerned. The Branch Alliance of Topeka served a very successful Church Supper in February, and is doing active and productive work. It expects to send a large delegation to the Associate Alliance that is to be held in Lawrence, Kansas, in April.

WICHITA.—First Unitarian Church, Rev. Edward Day. The church is holding another series of popular Sunday evening services such as were held last winter. During a social half hour following the services light refreshments are served. The pastor is giving a course of lectures at Fairmont College this semester on "The American Poets" to a large and enthusiastic class. The more popular lectures in this course are repeated at the Sunday evening services at the church. The ladies of the Alliance are carrying on their work with their usual zeal and success.

(*Continued from second page of cover.*)

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 1013 W. California Ave.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 426 Park Ave.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors, 1033 Brady St.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Gertrude von Petzold, 924 15th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Charles P. Wellman.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph. D., 514 Fourth St. W.

PERRY—Unity Church. Hour of service, 10:30 A. M. Rev. S. Louisa Haight.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M. Rev. Vernon M. Cady, 227 Bayard Ave.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Newton Mann, 421 Seventeenth St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. J. Lewis Marsh, Colorado Springs.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society. Rev. Rett E. Olmstead.

MANITOBA.

GIMLI—First Unitarian Church. Rev. Johann P. Solmundsson.

WINNIPEG—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Petursson, 530 Agnes St.

WINNIPEG—All Souls Church. Rev. W. A. Vrooman.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement.